1:Vaillant A-5 (1928-1936)1941 NU7 Aztec NU7

the leaders of each, in turn, apportioned its share among the heads of families justly and equitably. Sections were also reserved for the maintenance of the chief and the temple staff, for war supplies and the payment of tribute; these were worked communally, with some amount, no doubt, of slave labor. At the death of a tenant the land passed to his sons. If he died without issue the holding reverted to the clan for redivision, as was also the case if a tenant failed to cultivate his plot for a period of two years. Such a system could work equitably and profitably for all concerned so long as a society was relatively static and plenty of arable land was at hand. However, in the Valley of Mexico inequalities developed in the system.

The growing population of the Valley tribes used up all the available land, and families or clans had no way of adding to their farm holdings. A plot which produced ample supplies for a small family might yield a bare subsistence or less for a larger one. Normal variation in the richness of soil would result in similar injustices. Under such conditions the chiefs and priests who lived off the public lands would be far better off than the ordinary citizen whose holding, generation by generation, tended to diminish. Thus friction leading to foreign war and internal revolt was bound to result whenever a tribe could not expand its territorial limits to meet the needs of its population. The considerable migrations, like those of the Culhuas to Texcoco and Tenochtitlan or the Mixtec people to Texcoco years earlier, had their basis in a pressing economic necessity.[8]

The Tenochcas, who came late to the Valley, at a time when land was at a premium, had, we have seen, a difficult time in withstanding their hungry neighbors. Forced to re-

1:Vaillant A-5 (1928-1936)1941 NU7 Aztec NU7

174 quest at first. Later civil disintegration caused the Toltec decline, and the character of the Valley was transformed. Formerly, tribes had slowly grown in numbers until dense occupation of a previously unpopulated territory took place. But in the Chichimec period men were driven from their home territories by various factors, of which overpopulation may have been one, vague unrest another, and set out in search of new land. While the goal of each group of immigrants may well have been to settle and farm in peaceful isolation, the very process of movement must have brought war and consequent readjustments in the social organization.

642 Throughout Chichimec times and into the Aztec period as well, the political unit was a tribe, dwelling in its own village, supported by its own land. Even though a tribe might grow to thousands of members, the village become transformed into a city-state, and the communal lands cease to support the population, no real shift in political organization took place. No leader developed the concept of empire so successfully applied by the Incas of Peru. The group experience of the Indians was to colonize new land but, with perhaps the sole exception of Peru, never to incorporate, through conquest, weaker communities into their own tribe.

● 167 However, when the tribe became too unwieldly to migrate en masse, an adjustment had to be made between population and food supply. One method was for part of the population to break away and join another community whose economic resources were relatively unexploited. As an illustration we have the case of the Chimalpanecs and the Culhuas, who joined the nascent community of Texcoco to the vast benefit of its material and intellectual culture.[2]

651 648 The more usual means of adjusting food supply to popula-

8: Barlow E-4 (no date)1949 NU7 Aztec NU7

5. Tuluca

SOURCES OF THE MAP

Page 11 of the *Matricula* and folio 33' of the *Codex Mendocino* contain the province of Tuluca, which is now part of the State of Mexico north and east of the Nevado de Toluca (Zinantecatl). In the *Matricula* these towns are identified in roman letters, one of the names disagreeing with the version given in the *Mendocino* annotations, which are also present for every town glyph. This divergence is noted below. The present map is based on the 1:200,000 map of the "Estado de México," Secretaría de Agricultura y Fomento (1927). Below are the *Mendocino* names and modern names, in so far as the latter appear on the 1927 map:

MENDOCINO	1927 MAP
Cacalomaca, 6	Cacalomacán
Calimayan, 8	[No change]
Calixtlahuacā, 2	Calixtlahuaca
Metepec, 5	[No change]
Mitepec, 7	Tlacotepec
Teotenanco, 10	Tenango (del Valle)
Tepemaxalco, 9	[Missing]
Tuluca, 3	Toluca
Xícaltepec, 1	[Missing]
Çoquitzinco, 11	Xoquicingo

Two towns remain to be identified: Capulteopan and Tepetlhuiacan. Tzinacantepec (4) has been added to these. It was conquered with the rest of the province, according to the conquest lists of Axayacatl. Another source adds that most of the inhabitants of Tzinacantepec fled to Michoacan, to a place called Tlaulan, the remaining folk making a special milpa in the service of their new master.[99]

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rrachan y ocote, ques tea para alumbrarse, y tinta hecha del zuma del ocote que se llama en su lengua ocotlili."

[99] "Los de Zinacantepec ... se fueron á Mechuacán, adonde ahora llāman Tlaulan, y así quedaron en la obediencia del Señor de México, y tomó para sí todas las tierras, y las arrendaba, y repartió algunas, y por ellas le pagaban tributo. Demás de ésto todos los matalcincos que quedaron hacían una sementera para el Señor de México, que tenía ochocientas brázas en largo y cuatrocientas en ancho" (Zurita, "Breve y sumaria relación de los señores," in García Icazbalceta, ed., *Nueva Colección* ... [1858–1866], III: 221). The exiles in Tlaulan felt the yoke of their persecutors again, for the year following the accession of Tizoc, the Mexicans "hicieron la fiesta en el templo de Huitzilopochtli con la sangre de los Matalcingos y los de Tlaula" ("Historia de los mexicanos por sus pinturas," in García Icazbalceta, ed., *ibid.*, p. 253).